

The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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THE PURSUIT OF LOVE

"Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy" (1 Cor. 14:1, A. S. V.).

The Apostle exhorts the Corinthian believers to "follow after love". Here love is spoken of as being a person, one whom we should follow. Christ is the expression of the love of God in every word, act and deed. He is the fullest revelation and manifestation of God's love, in His death upon the Cross (John 3:16; Rom. 5:6-8; Gal. 2:20; Eph. 5:1-3).

I. Every Characteristic of Love Described in I Corinthians 13 Found Its Fullest Expression in Christ. In I Corinthians 12:31, Paul refers to the "more excellent way". In I Corinthians 14:1 he speaks of the **most excellent one**. Christ in His death upon the Cross, was the substitute of the race and thus is become our Saviour; in His exaltation in the Glory He is our Lord; and in His life of holiness and love, He is our Pattern and Example. Before us, Christ is the Object to behold so we may see the Divine Pattern and fashion our lives after as believers. In us, Christ is the moving power by the Holy Spirit to enable us to live after and according to the Divine Pattern. Believers are enabled to walk in the "more excellent way" as they let the **Most Excellent One** live in them by His Spirit, and control them.

II. The Believer Is to Follow after Love. To "follow after" is to "pursue". This is a strong figure. Says another, "It is used of the hunter as he pursues his game, of the avaricious man as he pursues his gain, of the ambitious man as he pursues his goal, of the devotee as he pursues his higher aim". The believer is to pursue love, he is not to rest satisfied until he knows it in its fullest reality and until he lives in it and under its power continually. But how shall we pursue and obtain it?

First, We Need to Know What It Is in Its Real Character. Love is not a human quality, but a Divine grace. Love is not something the believer can attain to, it is not something he can work out, or that he can learn, but something that is Divinely wrought and supplied by the Spirit of Christ, the Holy Spirit indwelling the believer. What is commonly called love among men, is a great misnomer. Love is not mere sociability, friendliness, human sympathy and friendship. Love is not a mere principle, a thing of choice or of human will-power. These things are love in mere sentiment, and in some measure the fruit of human character, culture and imitation of Divine love. The power or secret energy of love, that which creates and moves love, is the power of Christ's indwelling presence. Love is the first named fruit on the rich cluster of the Spirit's "fruit" (Gal. 5:22, 23), and it is in very fact the root of all the "fruit of the Spirit". Love is the product of the indwelling Spirit and not in any sense nor in any measure the product of the flesh or of man. To truly love any one is impossible apart from Christ and the Holy Spirit. Our love to others, to be true love, must be the flowing forth, the manifestation of God's love through us, even as the stream is the flowing forth of the spring, or as the fruit on the tree is the manifestation of its life and sap.

Second, To Pursue and Obtain Love, We Must Walk in the Spirit, and Hence We Must Practice Faithful and Unsparring Self-Judgment. The Holy Spirit indwells every believer, but it is only as the believer walks in the Spirit, as he puts his will on the side of the Holy Spirit, reckons himself dead in the Cross and death of Christ and alive unto God through Jesus Christ the Lord, and, as he denies himself and faithfully judges every evil thought, motive, purpose and fleshly desire as they arise, by the Word of God and in the light of His presence, that the fruit of the Spirit will be made manifest in his life. It is written:

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

It is evident from the honest study of the Word of God that the Christian life can only be manifested as God's people allow the Holy Spirit to control their lives. In order to a Spirit-controlled life the old nature, the nature of the flesh must be kept in the place of death by a constant reckoning of faith and by a faithful exercise of continuous self-judgment. Many of God's people never reach the victory of love, because they do not really want to love some persons and because they are too much bent on petting themselves and on allowing their fleshly passions to hold sway. They have a secret pleasure in being contrary, they pride themselves and make constant brag of their coarse outspokenness, and they condone with a great sense of satisfaction the things they should condemn in themselves with an uncompromising severity. Love can only reign and be manifested in the life where faithful self-judgment is being exercised, and where there is loving and tender response to the indwelling Holy Spirit.

Remember, beloved, that the love of God was manifested in Christ Jesus, and that He in His indwelling presence by the Holy Spirit is the secret energy of love in the life of the believer.

Dr. Guthrie very aptly remarks, "I look on this mother, who stands with her child on the side of the sinking vessel, watching the last chance of a passing boat. She seizes the opportunity, not to leap in herself, but, lifting her boy in her arms, and printing a last fond, loving kiss upon his lips, she drops him in, the mother herself remaining to drown and die. Or, I look at that noble maid in old border story, who, having caught a glimpse of the arrow that, shot by a rival's hand, came from the brushes on the other bank, flung herself before her lover, and received the quivering shaft in her own true and faithful heart. I look at these things, and, seeing love to be as strong as death, I urge you above all things to dwell in the love of Jesus, and pass on in its Divine strength to the field of duty and the altar of sacrifice".

When all smiles upon you, you may think there is no need to talk of such a thing as separation from the love of Christ; but if persecution were to come, and you were to be led forth to the fire, you would feel that that love of Christ is a **VERY PRECIOUS** thing.—*Selected.*

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

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and Relief Work in Europe

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure
to give both your old and new address. Always write name and
address very plainly.
3. Please bear in mind that the magazine is not backed by any
church organization or Christian Society, but is published as a
medium to spread missionary information concerning Central and
Eastern Europe. Christian friends subscribing for it help us to
make it more nearly self-supporting and in this way help toward
the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Chris-
tian friends, to whom we may send sample copies of the magazine.
We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

THE MISSIONARY NEWS AND THE APPEALS FOR PRAYER AND HELP

The current number of the Magazine contains some interesting
news from the workers in the field and also pathetic and urgent ap-
peals for prayer and the presentation of the great need for financial
help. We kindly ask our readers to read very carefully and prayer-
fully the contents of both the Gentile and Jewish Missionary Depart-
ments, and while they read to be open in heart and mind for the
Lord to speak His own will to them. Beloved, let us not pass by un-
heeded the earnest and urgent appeals for prayer and help of the
struggling laborers. Let us not turn a deaf ear to them and harden
our hearts against them, but let us seek to know what the Lord would
have us do in the matter and gladly respond to His will and desire.

The harvest truly is great and the laborers are few, and we need
to stand by and support, both by our prayers and means, those who
are faithfully laboring for the Lord in any and every place in the
great harvest field of the Lord. These dear workers are facing a
great deal of hardship and trial; they encounter much difficulty and
opposition, and they need our deepest interest, our warmest sympathy,
our earnest prayer and our loving support. Let there be volumes of
earnest and believing prayer.

THE SPECIAL CHRISTMAS GIFT FOR THE DESTITUTE

The response to the appeal in the November number of the Maga-
zine for a special Christmas gift by means of clothing, shoes, pro-
visions and money, to be used to help relieve the need of the desti-
tute and suffering children of God and others, in Poland and South-
eastern Europe, has been quite liberal and generous. We are not able
to give a full report of all gifts received for this purpose at this
writing, but hope to be able to do so in the February number of the
Magazine. In the meanwhile we extend our most hearty thanks to
all who had a share in this splendid endeavor, and pray the Lord to
bless them abundantly, while at the same time we call attention to
the fact that no matter how large and liberal the response has been
to this special appeal, we shall still need more good clothing and
shoes as well as money to help the destitute and suffering in this
poverty-stricken section of the earth. Will you please tell your
friends about this matter and seek to lay it upon their hearts?

Friends who desire to give clothing and shoes can ship the same to

AMERICAN-EUROPEAN FELLOWSHIP,
% SOCIETY OF FRIENDS,
1521 Cherry Street, Philadelphia, Penna.

Friends desiring to give cash gifts can send the same to
THE AMERICAN CHRISTIAN RELIEF MISSION,
901 Schaff Bldg., 1505 Race Street,
Philadelphia, Pa.

HEALTHY AND GROWING

The list of subscribers to the Magazine is not growing by leaps
and bounds, but it is healthy and growing in a very normal way.
Each month adds a substantial number of new subscribers to our
nicely growing list, and thus gradually and steadily it is on its up-
ward march.

We are glad for the many kind words we receive concerning the
Magazine, from time to time, and to learn how it is made a bless-
ing to many. We thank the Lord for it, and constantly pray that
He may enable us to give our readers such helpful matter that shall
promote their spiritual lives and give them an increased knowledge
of the Lord and a deepened desire to help make Him known unto
the ends of the earth. We kindly ask all our readers to remember
us before the Lord in prayer.

Many of our readers, we are certain, have been helping to in-
crease the number of subscribers to the Magazine during the past
months, by introducing it among their friends and by securing new
subscribers. For all the kind words that have come to us concerning
the Magazine, as well as for all the help given by our readers to in-
crease its circulation, we praise the Lord and thank the readers. We
appreciate this more than we can tell. But we are not satisfied with
past success; we must go forward still, and for this reason we appeal
once more to our readers and ask them to kindly continue their help-
ful co-operation by seeking to introduce the Magazine among their
friends. Parcels of Magazines will be gladly mailed for free distri-
bution upon request.

A SPLENDID COMMUNICATION

The Editor has recently received a letter from a widely-known
and highly-esteemed Christian brother, Wm. E. Blackstone of South
Pasadena, California, which has greatly cheered his heart. Although
we have not asked permission to publish this letter, we shall do so
because of its encouraging content, knowing that it will stimulate
others of God's people to larger and better things for Him. For this
reason we feel sure we shall be pardoned for publishing it. We
thank God for the blessed ministry of our dear brother, and ask our
readers to pray for him and to petition the Lord to greatly use his
book, "Jesus Is Coming", in whatever language it is printed. All
our readers, we feel certain, will rejoice with us to know that this
most helpful book is now also printed in the Hebrew language.
The letter follows.

"DEAR BROTHER:

Thanks for the copies of the European Harvest Field of October
and November, 1925. Have been reading in same with much pleas-
ure.

"I presume Brother Mishkoff may have informed you of my fur-
nishing funds for publishing an edition of the Gospel of John 5,000
copies, and 5,000 copies of 'The Times of the Gentiles and the Time
of the End', and 8,000 copies of 'Our God and His Universe', all in
the Bulgarian language.

"We are also hoping to aid Brother Prokhanoff in the publication
of 25,000 Bibles and 10,000 Testaments. I note the article signed
by him in your November number, and I do sincerely pray that
others of the Lord's stewards may be awakened so that he may ac-
complish this publication.

"I note what you mention about the work for the Jews, especially
in Poland, and I judge that you are in contact with work for the
Jews in other parts of Europe. I have personally been intensely in-
terested in work for the Jews, God having given me a great love for
His ancient people.

"Some Christian Jews and others assured me that the Jews would
be likely to read with less prejudice my little book 'Jesus is Coming',
if it were printed in the Hebrew language. We have therefore is-
sued an edition of 10,000 copies in Hebrew, and are distributing
them free to Jewish Rabbis or others who are familiar with the He-
brew language.

"We send them by mail from Chicago, and have already covered the
American Year Book and the English Year Book and the German
Year Book, but we find it very difficult to get addresses in Poland,
Bulgaria and Roumania; also Russia, but I understand that books
are not allowed by the Soviet government to be mailed into Russia.

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EDITORIAL



MESSAGES FROM THE WORD BY THE EDITOR

GOD HELPS HIS PEOPLE

"In what place therefore ye hear the sound of the trumpet resort ye thither unto us; our God shall fight for us" (*Neh. 4:20*).

Nehemiah and the Jews were in critical circumstances. The enemy pressed hard upon them. But God was their helper; He was their resource. It was when they were pressed up against the wall, as it were, that God began to make Himself known in help and blessing.

Nehemiah's confidence was in God. He knew Him and knew He would help them. "Man's extremity is God's opportunity". He helps His people "when He seeth that their power is gone" (*Deut. 32:36*). He does not help man until He sees that He is at an end, helpless and undone. Then only is man ready to be helped. Then he is in the place where he can recognize God and give Him the glory when helped by Him.

We have beautiful illustrations of how God helps in time of extremity, set before us in the Scriptures. Just a few among the many will suffice for illustration.

God spared Abraham from actually offering up his treasured son; but not until in the deepest extremity. The knife was uplifted and one moment more the son would have been slain. But at that moment God provided Himself a sacrifice and called Abraham to halt (*Gen. 22:10-12; Rom. 4:17-21*).

Israel was delivered from Egypt, but not until Pharaoh's cruel edict against the male children was well-nigh executed, and they were oppressed and crushed to the deepest extremity, and in their deep grief cried unto Jehovah (*Exod. 1:5*).

Israel always found help and deliverance from God, when in the wilderness they suffered from thirst or other trials, and when they were bitten by fiery serpents or smitten by the plague, but deliverance never came until in the extremity of distress they called upon Jehovah (*Ps. 78:34; 107:6, 13, 19, 28*).

The best waters to swim in are those where we cannot feel the bottom. The help of the Lord is the most apt to be enjoyed when we are cast upon Him in trustful dependence. It was when the loaves and fishes were broken and the disciples were distributing them to the multitude that the miracle of multiplying began (*John 6:11-13*). Empty buckets are the best vessels to bring to the well of grace. Need realized is the strongest and the most effectual appeal to the Lord for help. The Lord tells us that the hungry are filled with good things but the rich are sent away empty (*Luke 1:53*).

THE OX-CART IDEA

"And they set the Ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart" (*II Sam. 6:3*).

David as the king of Israel was but the servant of the Lord. He was therefore to be subject to the rule of the higher kingdom, the Kingdom of God. His intention and purpose to bring the Ark to Jerusalem, the now established capital of Israel, was most beautiful and commendable. It manifested his deep interest and concern in the things of God. He was not only interested in having political power and in restoring order and prosperity in the land, but, he was also concerned that Israel should get back to God, and that religious order and piety should be restored.

But he made a great and serious mistake when he followed the ox-cart plan. Here was a novel idea, but it was copied from the Philistines (*I Sam. 8:1-8*). David went a step further than the Philistines had gone. They believed, at least, that if Jehovah was God, the cattle would be obedient unto Him without any human guidance. So they sent them away with the cart bearing the Ark, expecting that they would land the Ark safely at the right place.

But not so with David and Israel. They put the Ark on the ox-cart, and appointed Uzzah and Ahio to guide the oxen. They did not have full confidence in their own arrangement. They devised the plan after the scheme of the heathen, and so had to trust their own management in the face of the difficulties that might arise. And all this indicated that they had not yet learned, or else had lost regard for God's way and ordinance. It indicated a lack of the fear of God, and of trust in Him.

David and Israel, with their ox-cart idea, disregarded a direct ordinance of God. The Ark was always to be carried by the priests (*Num. 4:5, 15, 19, 20*). This was God's ordinance and way, and it was fully and plainly revealed in the Law. David and Israel took the way of the heathen instead of the way of God. They meant it very good, but they did it seriously wrong. God will have strict, implicit and full obedience to His will and Word, by His servant and people.

The disregard of David and Israel to God's Word and ordinance led to fatal consequences. God could not tolerate disregard to His Word before all the people. He brought judgment upon Uzzah to teach the nation respect for Himself, His Word and His honor for the future. Uzzah was smitten by the Lord when he laid hold on the Ark to steady it. Uzzah means "strength", but he had not yet learned that God was the source and secret of his strength. He was strong in himself and so touched the Ark; which reveals what the Ark meant to him. Judgment from God fell upon him, and his strength was broken. They called the place Perez-uzzah which means "breaking of strength". This utters a solemn voice to us. It is needful that our own strength, as believers, be broken and that we learn in all reality to depend upon God and to take His way. To fail to regard God's Word and ordinance always means disaster. It should be remembered that our Lord refuses to accept any substitutes for obedience to His Word. Mere profession or lip service is hateful to Him (*Luke 6:46*). Mere contemplation of God's will, will not do, to merely study the Word and to hold the Truth intellectually will not suffice. God desires absolute and full obedience to His Word, which reveals a real heart surrender to Him and a real dependence upon Him. And He desires obedience inspired and prompted by love (*John 14:15*). "To obey is better than sacrifice" (*I Sam. 15:22*).

CHRISTIAN ADORNMENT

"Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering" (*Col. 3:12, A.S.V.*).

This Spirit-breathed exhortation applies to every child of God, and indeed, should deeply concern each one. It is the Spirit's earnest exhortation to real inner adornment, which is to manifest itself in outward actions and in words. What beautiful graces are here recommended and enjoined! What a beautiful virtue is compassion! What charming and beautifying graces are kindness, lowliness, meekness, and longsuffering! How little we as God's people seem to know of them, and yet, how much they are needed. Our zeal and energy is apt to make us too hard and resolute to be tender, loving, kind, forbearing, and considerate of others. It may be that we sometimes feel a little sympathy for others in their sorrow and distress, and for a moment, feel tender and weep over their suffering, but how apt we are soon to be cold and inconsiderate again. We may sometimes feel disposed to be kind and forbearing toward the erring and those whose manners and ways are most trying to us but how apt we are soon to be exacting, scratchy and critical again. We are apt to be too superficial; we are apt to live altogether too much in the spiritually unreal, and according to the flesh, and the way of the world and so spiritual things do not

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Messages from the Word

PRACTICAL

SPIRITUAL

DISPENSATIONAL

PROPHETICAL

THE BOOK OF REVELATION

EDWARD DREW, *Pastor, Madison Ave. Baptist Church,
Patterson, New Jersey.*

STUDY NUMBER 8, CHAPTER 9

This is one of the terrible chapters of the Bible. There are some terrible things in the Book of Revelation. I have been asking the Lord to make this chapter very precious to us. I do not see why we should choose in the Word of God, and say this is better than that. Of course, we love the Word that teaches grace, as we were sinners and He saved us, but you know that everything that God does is right, infinitely right. Somebody has said,

"All His words are music,
Though they make us weep,
Infinitely tender,
Infinitely deep".

And when God visits in judgment, the angels sing, for they know that His judgments are just. God will visit His judgments on sin. He could not pass over His Son, and God will not pass over the world's sin. But we escape judgment only because Christ took it for us. So I do not see why we should not get a real blessing from this ninth chapter of Revelation. Will you look first at the last verse of the previous chapter:

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels, which are yet to sound" (*Rev. 8:13*).

The word "angel" ought to be "eagle". By every translation it is decided that the word ought to be eagle. I don't think anybody has ever found out why, but the word is not angel, it is eagle. If God wants to use an eagle, I suppose He can do it. There are yet many things that we have to find out about the Word of God. Every word is infinite; every word of God is pure. Whatever the four previous trumpets have been, the next three will be terrible. And this messenger flying through the midst of Heaven pronounces three woes upon the earth. "Woe to the inhabitants of the earth". Now that is an expression that runs through the Book of Revelation, and a better translation, though not as good English, would be "earth-dwellers". And the contrast is that there are some folks who at that time are Heaven-dwellers, for the Lord has taken a company of people into Heaven. Will you please turn to the thirteenth chapter, and the sixth verse:

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (*Rev. 13:6*).

Them that dwell in Heaven. That is the contrast. Now there were a company of people on earth, and the Lord raptured them into Heaven, and the anti-christ rages against the Heaven-dwellers and God pours out His judgment on the earth-dwellers. I wish we could all say we are Heaven-dwellers. There are some folks that don't live here at all. If you ask them about this world, they don't know very much about it because they are citizens of another. And they are just pilgrims and strangers here, just passing through and ready at any moment to be taken home, so this is not their home and they are the Heaven-dwellers, and God has prepared for them another home. Three trumpets, three woes, and God's anger and God's judgment is filled up. The more I read the Bible, the more there grows upon me the terrible reality of the sufferings of the lost, the terrible reality of hell and the lake of fire. I know in these days we hear little about it, and I know the great professing church is busy with its bazaars and its fairs, and men are just having a good time, buying and selling and seemingly enjoying themselves, but remember that hell burns nearer every minute, and what we are going to see in the ninth chapter is the beginning of God's wrath.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key to the bottomless pit" (*Rev. 9:1*).

"Fall" should be in the past tense—"fallen". Perhaps it is the star that we find in the tenth verse of the previous chapter.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters" (*Rev. 8:10*).

The star had already fallen. That star fallen was a being. It was not one of the stars in the firmament. Some commentators have told us that that star in the tenth chapter was the falling of a material star from Heaven, but please turn to Revelation 1:20:

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches".

A star, when it is given under a symbol in the Scriptures, is a being. And undoubtedly this is a foreview of Satan, fully given to us in chapter 12,—the fall of Satan from Heaven. "And to him was given the key of the bottomless pit".

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand" (*Rev. 20:1*).

So this is another angel that has the key. Now whether this key was handed to Satan that he might loose the tremendous powers of evil that are pent up in the pit of the abyss, we do not know, but you have this fallen star in the ninth chapter as having the privilege of opening the pit of the abyss.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key to the pit of the abyss" (*Rev. 9:1*).

The word "abyss" is given about eight times and all in the New Testament, and it certainly means the realm of the lost. Now this star was fallen to the earth, and to him was given the key of the pit of the abyss. That is, the shaft that leads down to Hades or Hell, where the wicked dead are in torment. The pit of the abyss—let me show you where it is used in Luke. Jesus came to the country of the Gadarenes, and He found there a man living in the tombs, a wild man, nobody could bind him, and he was filled with demons, and Jesus cast them out.

"And Jesus asked him, saying, What is thy name? Legion, because many devils were entered into him" (*Luke 8:30*).

In Rome a legion was six thousand. Whether 6,000 demons could inhabit one man is hard to tell, but at least they said that was their name.

"And they besought him that he would not command them to go out into the deep" (*Luke 8:31*).

The word here is not "deep" but "abyss". These demons said they did not want to go into the abyss. Now then, this key is given to the fallen star, or angel, and he is permitted to open the shaft of the abyss and we find what comes out. Now let us read the second verse:

"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power" (*Rev. 9:2, 3*).

Now in the four previous trumpets God has not permitted the bodies of men to be touched. A great number died of famine and from fear of these things, but God has not permitted them to touch the bodies of men. God went on with His judgment that men might repent. Now He pours out more severe judgment.

"And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads" (*Rev. 9:4*).

The men that have the seal of God in their foreheads are the 144,000 of the Jewish remnant ready for Christ at His appearing, and they are the only ones not permitted to be touched, but other men suffer. Whatever this thing is that comes out of the pit, men are tormented. You can symbolize this if you like, and you can close your eyes to it, but whatever it is that comes out of the

pit, men are tormented in their bodies. Let us read a little farther:

"And to them it was given that they should not kill, but that they should be tormented five months; and their torment was as the torment of a scorpion when he striketh a man" (*Rev. 9:5*).

The scorpion that is found in the East creates terrible pain. It is not always fatal. Men cry out in such pain that they would rather die than live while the torment of the strike of the scorpion is upon them, and that is the picture that you have here.

"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (*Rev. 9:6*).

Now false doctrine does not affect men like that. False doctrine doesn't make men want to die. This, beloved, is physical torment. For God is angry—God has waited 2,000 years for the world to be sorry for the crucifixion of Christ. Men will go to see it enacted in a play. Men will travel all the way to Europe to see a man hang on the cross acting as the Son of God. There is no sorrow. There is one here and there that really weeps for the sufferings of the Lord Jesus Christ. The world doesn't care. The time has come when He pours out judgment on the earth.

The sixth verse said that men would desire to die and death would flee from them.

"And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

"And they had hair as the hair of women, and their teeth were as the teeth of lions.

"And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running into battle.

"And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months" (*Rev. 9:7-10*).

Now this certainly is not an ordinary locust—it is a composite body. And it comes out of the shaft of the abyss. Visible or invisible we do not know. But there is something that comes among men in that day which God permits, which will be God's judgment on men for their sin and so terrible will it be that men on the earth would rather die than live. Whether it is a scourge we do not know. Now the next verse says:

"And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon" (*Rev. 9:11*).

Turn to Proverbs where it says:

"The locusts have no king, yet go they forth all of them by bands".

Now in the ninth of Revelation it says they have a king. So it is not the ordinary locust at all, but it is some composite being that comes out of the shaft of the abyss, and is so terrible that it darkens the earth and men will live then in that darkness, that darkness that can be felt, and these locusts have over them a mighty king. He comes out of the abyss also.

Both the Hebrew and the Greek mean the same—destroyer. So the destroyer, who is shut up and is to-day confined in the shaft of the abyss, is probably a mighty angel, perhaps like Satan. He is at the head of this scourge. It means this, beloved—that the destroyer from hell is let loose on the earth. And this terrible thing comes out of the shaft of the abyss and men suffer the judgment of God upon them. Now, beloved, this may not mean anything to you, but remember it is the Word of the living God and God will bring to pass everything He has said in this Word, and the time is coming when men will become conscious of the fact that they have offended God. Now we will go to the sixth trumpet.

"One woe is past; and, behold, there come two woes more hereafter.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God" (*Rev. 9:12, 13*).

This voice comes from God's golden altar, therefore whatever the judgment is, it is a righteous judgment.

Now there are four angels in this ninth chapter that were told to wait until the servants of God should be sealed in their foreheads.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the seas, nor on any tree" (*Rev. 7:1*).

"Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates" (*Rev. 9:14*).

These four angels are said to be bound to the great river Eu-

phrates. Now the Euphrates River is the great boundary between the East and the West. All the mighty conquerors from the West went as far East as the Euphrates and there they stopped. Alexander crossed the Euphrates a little way, but his armies would not follow him. There seemed nothing there to conquer so they turned back into their own land. The Euphrates has been and is to-day, the great boundary line between the East and the West. East of the Euphrates to-day lie the great heathen nations. Sometimes Turkey is thought by some to be the scourge, but it is held by a number of good commentators that there is no direct reference to Turkey in the Bible. These four great angels, probably represent the four winds of Heaven—north, east, south, west. When God pours out His scourge upon the earth, the whole world will be involved. Now we come to the sixth trumpet:

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men" (*Rev. 9:15*).

The better translation is "the" instead of "an"—that God had them ready for the exact hour. I believe God does things to the time—He never is before His time, and never is too late. God's judgment is ready. The fact that the ministers don't want Christ to come, and the church doesn't want Him, will not keep the Lord Jesus Christ back one instant when the time arrives for Him to come for His Church. So judgment is prepared for a certain moment.

"And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

"And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them.

"And thus I saw the horses in the vision and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

"For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt" (*Rev. 9:15-19*).

These are the armies of hell. It is horses and horsemen. Now why shouldn't there be armies of the powers of darkness? I believe there are. Will you turn to Second Kings, please, sixth chapter? This is a familiar record to you, but we shall just look at it.

"And he said, Go and spy where he is, that I may send and fetch him, and it was told him, saying, Behold he is in Dothan.

"Therefore sent he thither horses, and chariots, and a great host; and they came by night, and compassed the city about.

"And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

"And he answered, fear not; for they that be with us are more than they that be with them.

"And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha" (*II Kings 6:13-17*).

Now if the horses and chariots of fire are the armies of Heaven, for we are told that Christ is coming with the armies of Heaven when He comes to reign, why shouldn't there be armies of Satan too. There are whole armies of horses and horsemen that are invisible to us. Elisha saw them, but the servant did not.

Beloved, as truly as there are armies of God, just as truly in the shaft of the abyss to-day there are these millions and millions of spiritual horses and horsemen that some day will be released and who will destroy men from the face of the earth, and so to the people who are living in that day when this great eagle flies through heaven at the command of God, it will be a terrible time.

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

"Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (*Rev. 9:20, 21*).

I reviewed a book distributed in this city by an Episcopal minister in which he said that when men die that none of them are quite bad enough to go to hell, and none are quite good enough to go into the presence of God, in Heaven. Of course, he meant there is a middle state where we go to get perfected.—A middle place where men suffer and are purified by their suffering. Man's suffering does not purify from sin.

These men on earth suffer terribly for their sins, but this ter-

rible suffering brought no repentance in them; they are not sorry for their sins. If God lifted the suffering they would go right back in their sin.

I remember the time when San Francisco was shaken to the ground by an earthquake, and the papers printed articles at that time stating that for three days everybody in San Francisco was thinking about his neighbor, but after three days every man was in for what he could get. The police had to step in and stop the robbery that was going on. Men were not sorry—no repentance.

Now you see it is specified just what men will be doing at the end. I know folks are telling us that men are beginning to see their sin and there are these humanitarian movements to make men better. Beloved, there's going to be those great outstanding sins of society right down to the end. You can talk about a better world if you like, but when God pours out His judgment on the earth, this is what men will be engaged in. Murder and suicide, sorceries, fornication and thefts, stealing, deceit, witchcraft, and these things will be abundant and abounding in the earth right down to the end. Now you can sing about a better world if you like, and say we are getting along fine, but this is God's Word about the matter.

THE THREE SUPPERS OF THE LAMB

CHESTER E. TULGA, *Pastor First Baptist Church, Galeton, Pa.*

The most marvelous thing ever submitted to human inspection is the Bible, the Word of God. It lies before us like a mountain whose summit no foot of man hath trod, with its foundation in the heart of God. Even the inspired Paul, when he came to look into it, exclaimed, "Oh, the depths of the riches of the wisdom of God".

In these three suppers we have a beautiful exhibition of the unity of the Scriptures. A man said recently, "The Bible is like a tangled forest to me". Thousands are missing the beauties of the Word because they are not blazing trails by the light of the Spirit of God. There are hundreds of definite lines of truth running through the Scriptures that have never been discovered, but God is ready and anxious to reward those who search diligently with loving reverential hearts.

Here we have one of the beautiful scenic highways of the Word, and there are many truths here to delight the heart of the devout student.

I. THE PASSOVER. Exodus 12:1-11.

1. **The Occasion Was Deliverance from Death.** The decree had gone forth from the Lord that the death angel would smite the first-born of every home, but provided safety for all that would put the blood of the slain Lamb on the door post.

When the executioner of God's judgment saw the blood upon the house of the Israelites, he entered not, for death had already done its work there. The innocent had died in the place of the guilty and their sin was covered. God's eye was not on the house, or the inmates, but "When I see the blood I will pass over you".

2. **The Elements of the Feast.** Not only was the Lamb to be killed and the blood sprinkled, but the Lamb was to be roasted and eaten by those who were protected by the blood. The blood provided protection from judgment and the flesh provided nourishment for the journey to be taken.

Here we have a beautiful picture of the Blood of Christ as the protection from wrath and the flesh of Christ, as God's food for His people, for as we feed upon Him our souls are sustained and nourished.

3. **The Participants in this Feast.** Only those under the protection of the blood of the Lamb that was eaten, for this was a household supper, and the remains of the Lamb was burned with fire. Only those within the blood-protected house could eat of the Lamb. Here we see that the appropriation of the death of the Lamb preceded the eating of the flesh of the Lamb and that is ever the true order.

Christ's life was beautiful, His example was perfect, His teachings were matchless, but only those who have appropriated His death can feed upon His life and teachings.

4. **Leaven Must Be Put Away.** "Even the first day ye shall put away leaven out of your houses" (*Exod. 12:15*). In the Scriptures leaven is a consistent type of evil and in this, God was teaching His people that sin must be put away before we can keep the feast. Without separation there is no fellowship at the family board with our Lord.

5. **Ye Shall Eat It with Your Loins Girded, Your Shoes on Your Feet, and Your Staff in Your Hand; and Ye Shall Eat It in Haste.** Here is the pilgrim picture, equipped for the journey, and eating the passover, ready at any time to march forward at the call of the Lord.

6. **This Supper Was Partaken of in a Land of Death.** The whole land was under the decree of death. Protection, however, was available for all, but many would not avail themselves of it and as a consequence the grim reaper was busy up and down the land of Egypt.

7. **This Feast Pointed Forward to the Time When John the Baptist Should Announce—**"Behold the Lamb of God which taketh away the sin of the world". When He came He fulfilled the passover type, but Israel in her blindness failed to see it and then the Lord's Passover became the Jews' passover (*John 2:13*).

II. THE SECOND SUPPER. I Corinthians 11:23-34.

1. **The Occasion, in Memory of Christ the Lamb Slain in Our Stead.** The Divine decree had gone forth—"The soul that sinneth it shall die". God had looked down on the sons of men and said: "All have sinned and come short of the glory of God". Standing at the bar of Divine justice there was no escape, but God provided a way of escape and we heard the voice of the Prophet of God proclaiming: "Behold the Lamb of God" and through the Blood of the Lamb we were reconciled to God and as His children we gather around His table.

2. **The Elements of This Feast, Bread and Wine.** In the breaking of the bread we see the crucified Christ, His body broken on the tree for us. In the wine we see the Blood flowing from the wounded side, the fountain opened in the house of David for sin and uncleanness. So here as we drink the wine we picture the Blood the protection from wrath, and as we eat the bread we picture Christ, the Heavenly Manna, the Bread of Life, the Food for His people.

3. **The Participants in This Feast.** Only those covered by the Blood of the Lamb can feast upon Him. No stranger was to eat of the Passover, so no sinner, no rebel, no alien has a right to sit at the table of the Lord. Only those whose sins are under the Blood have a right to eat and if any eat unworthily, they eat and drink condemnation to their souls. "For this cause many are weak and sickly among you and many sleep" (*I Cor. 11:30*).

4. **Leaven Must Be Put Away.** "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (*I Cor. 5:8*).

We read in John's Gospel that the Jews' passover was at hand and then we see Jesus cleansing His Father's house of the things that defiled it, and since we are the temples of the Holy Ghost, we should examine ourselves and put away sin that we might worthily keep the feast. The Lord's supper is a fellowship supper and sin destroys fellowship.

5. **The Lord's Supper Was Eaten by the Disciples and Then They Went Out into the Mount of Olives,** for the Son of God was to fall into the hands of His enemies that night.

So we are to eat it, not forgetting our pilgrim character, with our loins girded with truth, our feet shod with the preparation of the gospel of peace; for "our citizenship is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ"; for we are looking for a city, and until then we are strangers and pilgrims.

The Lord's table is a "table prepared for us in the presence of our enemies" and like Gideon's band we must partake of it ready to resume the march at once.

6. **The Lord's Supper Is Partaken of in a Land of Death; for We Have Passed from Death unto Life, through Jesus Christ Our Saviour.** We are living in a world of men and women, who are dead in trespasses and sins, men and women who are

blind to the great spiritual verities, aliens to the Kingdom of God.

The whole human race died in Adam and those who continue in Adam shall suffer the second death, for "whosoever was not found written in the Book of Life was cast into the lake of fire" (Rev. 20:15).

7. The Duration of This Feast. Till He comes. In the plan of God the passover was to continue until the coming of the Lamb, the great Anti-type.

This feast is to last until He shall appear in the air, and then we shall be caught up to meet Him and we shall be changed, and this feast shall be lost in the glad marriage supper of the Lamb.

III. THE MARRIAGE SUPPER OF THE LAMB. Rev. 19:6-9.

1. The Occasion Again Is Deliverance through the Blood of the Lamb. On the earth to-day the signs of the times show that the great falling away has come and we see the shadow of the Man of Sin. Lawlessness is on the increase and more and more the people are giving heed to seducing spirits and doctrines of demons. The powers of darkness are closing in on us, the organizations of this present evil world have entered into an unconscious conspiracy to contaminate and finally destroy the testimony of the Church of God, and the faithful are crying out, "How long, oh Lord, how long?"

But the Coming of the Lord draweth nigh, and even though the shadows of the night are lengthening, the Lord will appear and through the shed Blood of our Lord and Saviour Jesus Christ we shall be caught up with Him in the air and escape the awful time of trouble. So the marriage supper of the Lamb follows deliverance from an earth under the judgment of God.

2. The Elements of the Feast. "Blessed is he that shall eat bread in the Kingdom of God" (Luke 14:15). "I will drink no more of the fruit of the vine until that day that I drink it new in the Kingdom of God" (Mark 14:25).

This will be a literal feast, for it is the subject of type and prophecy in the Scriptures and always spoken of as literal eating and drinking.

We read that Abraham entertained three Heavenly Beings and all three of them partook of food.

The Lord Jesus ate and drank after His resurrection just as positively as before He died, and in His resurrection body.

Then there is a beautiful picture in Revelation 2:17; "To him that overcometh I will give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth save he that receiveth". Here is a beautiful promise to the overcomer in Pergamos. Now Pergamos means marriage, and depicts that time in the history of the professing Church, when its marriage with the world was consummated. But here is another wedding scene for the overcomer who refused to consent to the marriage of the Church and the world. Hidden manna to eat, a white stone to wear, and a new name.

3. Participants in the Feast. Again we see that only those who have made their robes white in the Blood of the Lamb participate in the marriage feast. "The marriage of the Lamb is come and His Wife hath made her self ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints" (Rev. 19:7, 8). This is the wedding garment without which no one can eat the marriage supper of the Lamb.

4. What about the Leaven? There is no leaven here, for we shall all be changed in the twinkling of an eye, and this corruptible shall put on incorruption, for when we shall see Him we shall be like Him.

Salvation is in three tenses: we have been saved from the guilt and penalty of sin; we are being saved from the power and dominion of sin; and we shall be saved from the very presence of sin and leaven shall be put away from us forever.

5. Shall We Eat That Feast, Ready to Resume Our March? Yes, for hell reigns supreme in the earth, the great tribulation is on, the cries of the oppressed rise to the ears of God. The forces of hell must be destroyed, the kingdoms of the world must become the Kingdoms of Christ, prophecy must be fulfilled, so soon after

the Marriage Supper of the Lamb we shall return with Him to judge the world, and reign with Him for a thousand years.

6. This Supper Too Is Partaken of in the Shadow of Death. The sentence of death has been passed and while the Marriage Supper is in progress above another supper has commenced in the earth. "And I saw an angel standing in the sun; and he cried with a loud voice saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit upon them, and the flesh of all men, both free and bond, both small and great" (Rev. 19:17, 18).

7. Its Duration. The passover supper extended from the redemption in Egypt to the redemption at Calvary. The Lord's Supper from the redemption of Calvary to the rapture of the saints, and the Marriage Supper of the Lamb occurs between the rapture of the saints and the return of the Lord with His saints to judge the world.

Immediately after the Marriage Supper, the Lord and His Bride descends to the earth, there to occupy the throne of His father David.

CONCLUSION. All three of these suppers occur at night.

1. The passover was eaten the night the death angel was expected and under the shelter of the blood-sprinkled door-post they ate the roasted lamb.

2. The Lord's Supper was eaten the night of the betrayal, one of the dark-nights of the world's history.

3. The Marriage Supper of the Lamb, will not be eaten on the earth, but it will be at the time of earth's darkest night, the time when sin and hell holds high carnival in the earth, the time of unparalleled trouble.

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5:8).

THE TIME OF ISRAEL'S BLESSING

"IN THOSE DAYS," "AND AT THAT TIME"

By F. E. MARSH

These sentences are peculiar to Jeremiah, and have special reference to the nation of Israel as a whole, and what will be in the Millennium. They point in three directions—namely, to the personal love and regard Jehovah has for His people; to the reunion that will be effected between Israel and Judah; and to the spiritual regeneration that Jehovah will accomplish in the nation.

REGARD

"Behold, the days come, saith the Lord" (Jehovah), "that I will perform that good thing which I have promised unto the House of Israel, and to the House of Judah. In those days and at that time will I cause the Branch of Righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord" (Jehovah) "our Righteousness. For thus saith the Lord" (Jehovah), "David shall never want a man to sit upon the throne of the House of Israel, neither shall the priests, the Levites, want a man before Me, to offer burnt offerings, and to kindle meat-offerings, and to do sacrifice continually. And the word of the Lord" (Jehovah) "came unto Jeremiah, saying. Thus saith Jehovah, If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season: then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, My ministers. As the hosts of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David My servant, and the Levites that minister unto Me" (Jer. 33:14-22).

There are no less than seven aspects of love in these verses, as Jehovah assures Israel of His affection.

1. The Pledge of Love. The pledge is embodied in the three "I will's." "I will perform;" "I will cause;" "I will multiply"

(vss. 14, 15, 22). His promises are the pledges of His performance. His signature on the cheque of His drawing will certainly be cashed at the Bank of His faithfulness.

2. The Personnel of His Love. Five times He speaks of Himself as Jehovah (see "Lord" in small capitals). Jehovah means the Unchanging One, and comes from the ancient form of the verb "to be." So He will cause to be, because of what He is.

3. The Purpose of Love. The purpose of love is to fulfil what He promised to David (*II Sam. 7:8-17*), and which is assured in Christ (*Luke 1:31-33*), that one of his seed should sit upon his throne (vss. 17, 21). As the law of gravitation attracts everything to the earth, so the Lord's purpose will centralize His Millennial rule in the Man whom He has appointed (*Acts 17:31*).

4. The Positiveness of Love. The six "shall's" give the positive assurances that certain things shall be accomplished (vss. 15, 16, 16, 16, 17, 18). Christ as the Branch "shall execute judgment," Judah "shall be saved;" as to the city, Jerusalem "shall dwell safely," the city "shall be called The Lord our Righteousness;" David "shall never want a man" for his throne, and the same applies to the office of the priests. God's "shall's" are always sure.

Jehovah further assures by referring to an impossibility. Israel might try and break Jehovah's covenant by unfaithfulness, by referring to His faithfulness in causing day and night to continue. He says, when "there should not be day and night in their season," then He will not keep to His Word (*vs. 20*) in placing a son of David on the throne.

5. Partnership of Love. He couples The Branch of Righteousness, who shall execute righteousness and judgment in the land, with the city of Jerusalem and with Judah's dwelling safely, in calling the city "Jehovah our Righteousness" (vss. 16, 17). Thus The Branch of Jehovah and Jerusalem are characterized by righteousness, and named Righteousness, too.

6. Protection of Love. "Judah shall be saved, and Jerusalem shall dwell safely" (*vs. 16*). "Safely" means to be at ease. Jerusalem, which had been so often oppressed, trodden under foot, and besieged by invaders, shall find rest at last, by Him who cares in infinite love.

7. Period of Love. "In those days and that time" these things shall take place. When the Lord sets His King on the Holy Hill of Zion, then these things shall be fulfilled.

How gracious Jehovah is to His people, and how He loves, in spite of all they are! What He said long ago, He still says, and will say it, "Jehovah did not set His love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people; but because Jehovah loved you, and because He would keep the oath which He had sworn unto your fathers" (*Deut. 7:7, 8*).

REUNION

The following statement declares the condition of the whole nation in the land in the Millennium. "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith Jehovah, they shall say no more, The ark of the covenant of Jehovah; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of Jehovah; and all nations shall be gathered unto it, to the name of Jehovah, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the House of Judah shall walk with the House of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers" (*Jer. 3:16-18*).

The one predominating thought in the above prediction is, Jehovah will be the Absolute One, who will dominate the thought and fill the vision of the restored nation. The consequence will be, the people will not look to the symbol of the ark of the Lord's presence, nor anything that is associated with it; but the Lord will be counted on alone. The outcome will be the severed portions of the nations will be united together, the scattered ones

will be gathered to the Promised Land, and both sections will bow to the Throne of Jehovah in Jerusalem; and yet one other outcome, the nations of the earth will be gathered to Jehovah and recognize Him in Jerusalem. How all this goes to prove, that when men get right with the Lord, they get righted with each other, and the influence of the righted ones exerts a power on others, which results in praise to God.

REGENERATION

The national restoration of Israel to the Land, to Jehovah, and of Judah to Israel, will result in a spiritual regeneration by Jehovah. As the nation's disobedience resulted in the loss of the Land, as Jehovah predicted (*Lev. 26:28-33*), so the nation's restoration will be followed by a regeneration of spiritual adjustment to Himself (*Lev. 26:40-46*).

"Behold, the days come, saith Jehovah, that I will sow the House of Israel and the Houses of Judah with the seed of men, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith Jehovah. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith Jehovah, that I will make a new covenant with the House of Israel, and with the House of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an Husband unto them, saith Jehovah. But this shall be the covenant that I will make with the House of Israel; After those days, saith Jehovah, I will put My law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know Jehovah; for they shall all know Me, from the least of them unto the greatest of them, saith Jehovah; for I will forgive their iniquity, and I will remember their sin no more. Thus saith Jehovah, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; Jehovah of Hosts is His name. If those ordinances depart from before Me, saith Jehovah, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith Jehovah, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith Jehovah" (*Jer. 31:27-37*).

Among other things, a three-fold reference is given to us in these weighty words of the Lord. First, a reference to the past and to the future in the "as" and "so," in verse 28. As He in the past kept to His word to break down and to destroy the nation, because of their sin, so He pledges Himself to watch over them to build and to plant. Second, He calls attention to the fact that as Israel broke the law they covenanted to keep, so He will make a covenant with them which shall not depend upon them, but upon Himself; and that that covenant shall not depend upon their conduct, but upon His character, and that that covenant shall not be associated with the ten commandments written on stone, but He will write His law in their hearts, which they will keep, because of the inner impulse and formulating power of His Spirit. And, third, He refers to certain ordinances of nature, as of the sun not giving light, the impossibility of the moon not to exert its power over the sea, and the impossibility of man to measure the immensity of space, or to get to the foundations of the earth, so it will be impossible for Him to go back on His Word.—*The Prophetic News and Israel's Watchman*.

Nothing so enables the soul to separate between that which is of the flesh and that which is of the Spirit, as having the eye single for Christ. And if occupied with Him, it will be, "Lo, I come to do Thy will."—*Selected*.

CHRISTIAN ADORNMENT

(Continued from page 3.)

impress us as they should, they do not weigh upon our conscience as they ought, neither do they grip our heart as they should.

The Lord's gentleness made Him great, His tenderness and compassion of heart produced inward agonies and hot tears. But ours!—Oh! how cold, how selfish, how formal, and how narrow! What religious dignity is apt to surround us, what dogmatism, what pharisaical denunciation of sin, what feelingless and tearless preaching of hell and judgment!

The love among God's people, in general, is cold. There is too much evil suspicion lurking, too much bitterness, unkindness, unsympathetic criticism, due to the spirit of self-importance, spiritual pride, vain glory and personal ambition. It is all the result of fleshliness and carnality, and due to a lack of walking in full fellowship with the Holy Spirit. The passion for souls is lost, the deep heart yearning concern for those in darkness and sin is almost wholly unknown these days. What a pity! Oh, how sad! Our heart is pained as we write, yea, we are moved within. The world is hard, sinners are grossly indifferent to the claims of the Gospel and their own eternal welfare; thousands are dying daily without even a knowledge of the facts concerning Christ, and without ever having heard the Good News of salvation. Many of God's dear people are overpowered by the cares of life, due to the stress and strain of strenuous times; and who cares? The young, the boys and girls in our homes, Sunday Schools and churches are swept off their moorings and carried away by the rushing and ever-rising tide of unbelief, materialism and wordliness. The condition all over the land is sad, yea, appalling. Again and again, our heart is pained and deeply grieved, as, in our travels and ministry we are brought face to face with the cold facts in reference to the spiritual condition prevailing. There are true pastors and members in various churches all over the land, who are concerned about the flock of God and the unsaved in their community, who are also facing the cold facts of an awful hardness of heart and the coldness of death. But this is not a great host. There is in general too little real heart concern for the spiritual welfare of the members of Christ's Body and for the lost, there are too few who really care. Oh Lord, help me to care, yea, stir my heart to deep tenderness and move it to intense compassion! These virtues are not in me, only as Thou in Thy indwelling presence by the Holy Spirit dost work them in me!

"Stir me, oh, stir me, Lord—I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray,
Stir till the Blood-red Banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no Cross is lifted high.

"Stir me, oh, stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling 'must' drives me to pray,
Till Thy constraining love reach to the poles,
Far north and south, in burning deep desires,
Till east and west are caught in love's great fire.

"Stir me, oh, stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind, yea, all,
Is wholly Thine to use through all the days;
Stir till I learn to pray 'exceedingly',
Stir till I learn to wait expectantly.

"Stir me, oh, stir me, Lord, Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful Cross, that I might live.
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me.

"Stir me, oh, stir me, Lord, for I can see
Thy glorious Triumph Day begin to break;
The dawn already gilds the eastern sky;
Oh, Church of Christ, awake! awake!
Oh, Stir us, Lord as heralds of that Day!
For night is past—our King is on His way".

"THE FORTY-NINTH MONTHLY APPEAL"

Exactly four years ago the first monthly "Pray for Revival" appeal was sent out from a certain source to the Christian world; and at that time it was not intended to continue them beyond a few months or possibly a year. But one day the writer read (in the incident of Elisha and Joash): "And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice" (*II Kings 13:14-19*).

It was as if God had spoken. "Ye have not chosen me, but I have chosen you". The responsibility is His. It is of Him "both to will and to do of His own good pleasure". And from that day to this these appeals for the Church's revival have gone forth—and must continue until God says, "It is enough".

But these calls are not alone. The same burden is upon multitudes. Hundreds have pleaded longer and more insistently. Says "Broadcasting Prayer" (November, 1925): "The cry everywhere for revival is going up to God. Never did we hear such a volume of cries unto God. From all quarters of the globe God's people are crying out. . . ."

For months past the "Christian Herald" of New York has been persistently calling its million readers to supplication. And the World's Evangelical Alliance of London in inviting observance of the Universal Week of Prayer (January 3 to 9) stresses intercession and self-humbling as perhaps never before in its history. We would that every line of that clarion call might be read by every Christian in America and throughout the world.

Oh, that the last "Watch Night" hours of the Old Year, and the opening "Week of Prayer" days of the New Year, might find the whole Christian world humbly waiting before God. "Religion", says President Coolidge, "is the Nation's hope". "Back to religion, back to God, back to home life and prayer", pleads Police Commissioner Enright of New York City. "Revival still holds its ancient and historic position in God's purposes and God's methods", declares the executive secretary of the Chicago Church Federation.

Unnumbered millions wait for the Church's revival. And God waits, for He says: "If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land" (*II Chron. 7:14*). Prosperous America, reeking in its sin and crime, needs the cleansing, forgiving, healing touch of God. And the world needs it!

PRAY FOR REVIVAL!

FRIENDS IN CANADA INTERESTED

Mr. Henry Hellyer, Director of The Christian Testimony to Jews, but recently spent some time in Canada, meeting friends and addressing meetings. The Lord blessed his efforts most graciously and many new friends were given us in the different places visited. We are glad to know that quite an interest was awakened, and that a strong national council is functioning in behalf of the work. The names of the Council appear on page 16 of the magazine.

Friends in Canada who wish to contribute toward the work, may kindly send their gifts to Mr. Wilson Fenton, 182 Main Street, Toronto, who is the Canadian Treasurer and who will transmit funds received to our Philadelphia office at stated times.

In this connection we also wish to state that Mr. Hellyer is open to fill appointments and to give information about the work of The Christian Testimony to Jews. He may be addressed at 809 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Missionary Department

GENTILE SECTION

A MOST PATHETIC APPEAL

The following communication was addressed to Pastor O. R. Palmer, who forwarded the same to the Editor to be printed in the magazine. It carries a most pathetic appeal and describes a situation that is pitiful and sad. O, the destitution and need of the poor suffering refugees! Their destitution and suffering should touch the heart of any human, and especially the heart of a Christian. We ask our readers to take the need described in this communication upon their hearts, and also to take it to God in prayer, asking Him to lead some of His children to send immediately funds to be used by our brother Mishkoff to help these poor sufferers. Send all money for this purpose (designated Bulgarian Sufferers) to American-European Fellowship, 809 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.—Editor.

Dec. 18th, 1925.

MY DEAR BROTHER IN CHRIST:

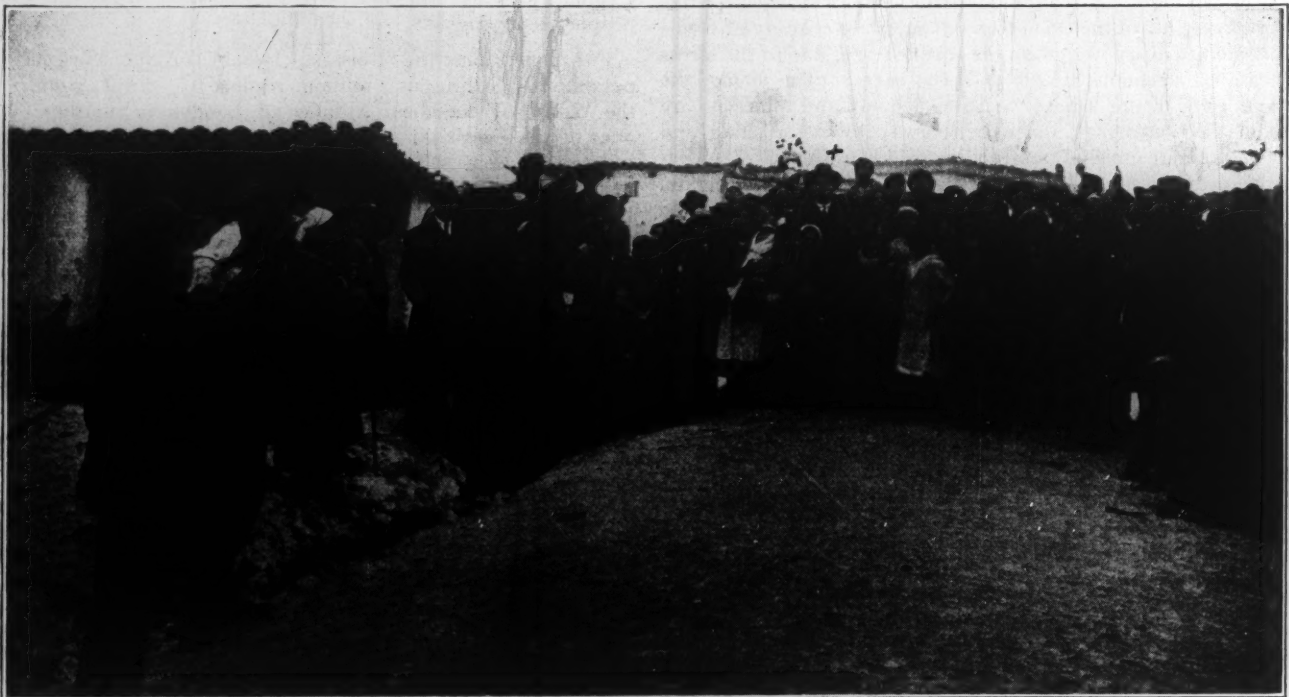
I take the courage of writing you full of faith and hope, trusting that this appeal in the Name of Christ will not go in vain.

upon the bare floor, no fire in the stove, no warm clothing. And it is snowing outside; the weather is very cold. What shall we do?"

On every hand the same story and the same need is visible, and who is sufficient to meet such need? These poor suffering and starving refugees never needed you as much as they do now. Let me show you only one scene:

In front of us, to the right of our door, in a small room, there is a family of five; next to them, another family, in the other corner, another, and in the third another and another; so that all the space in the room is crowded with six families. Can you just imagine for a moment what it is to be in a cold room with no fire, no blankets to be covered with, nor anything to lie down upon but the bare floor, and then on top of it all, not even dressed sufficiently, nor fed properly.

I appeal earnestly to those who sympathize with the homeless and poverty-stricken refugees; and those who love the children to make it possible for us to carry on our relief work and thus to bring



ALL THESE HELPERS AND SUFFERING PEOPLE NEED YOU.

Warm clothing of any description and donations, large or small, will be most thankfully welcome and timely help.

Rev. Paul Mishkoff is seen in the center of this picture.

By sympathy and kindness we seek to do business for our Master. Will you aid us in our efforts to give hope, happiness, bread and warm clothing to sorely afflicted childhood and starving men and women.

The wide spread world troubles, the unrest and anxiety on every hand, as well as the deplorable lack of employment affect us at all points. Hundreds upon hundreds of helpless children and women, with no one in a position to provide for them, are in danger of sinking into destitution and despair.

What of those who are walking the streets destitute and homeless—Russian Refugees?

These are indeed anxious days!

What of those bare, cheerless refugees who lack food and warm clothing in this cold winter?

Our hands are empty. I have been moved to tears as I saw a group of Russian Refugees this morning. "We have not seen bread for two days", they told me. "Day after day we are begging for work, but everywhere we hear the same word: 'No', 'No'. We have no friends, no money, no food, and we lie down every night

cheer and good will into many lives. We rely upon your immediate help! Please don't forget us.

PAUL L. MISHKOFF.

A LETTER THAT MAKES ONE'S HEART ACHE

The following communication fell into the hands of Mr. Norman J. Smith, Secretary of the Russia Evangelization Society, and we pass it on to our readers in hope that it may be made a blessing to them. What poverty it describes! What suffering it indicates! Shall we heed the call to prayer and shall we help all we can?—Editor.

Moscow, Nov. 12, 1925.

DEAR FATHER:

Am succeeding little by little in business. But this is not all that keeps me busy. You know, "Seek ye the Kingdom of God and His righteousness", and "For me to live is Christ". Since I wrote you last I have been in —, and have seen the brethren all over. Oh! how much they are in need could not be told in words!

The terrible Russian winter has come, and the children of God

are actually walking barefooted and dressed in rags. Still, it is remarkable to see how they are overlooking all and everything and are preaching and teaching the Word of our Lord and Saviour Jesus Christ. Wherever you go you see how much they are eager to hear the Word of God.

Every place where His Word is preached is always crowded. But when I see the great needs, the immediate needs, my heart is bleeding. Is it possible that we, His true children, knowing their needs, will not unite in prayer for their needs?

To give you a little example of the conditions, spiritual and material, I want you to know that in Central Soviet Russia are about 800,000 members, but they are so poor that out of fifty-four preachers all but twelve had to leave, and even those twelve are barely supported. And this at the time when the harvest field here is ripe!

Dear, dear Father, I will not tire you out reading my poor English, but in the Name of our Lord and Saviour Jesus Christ, I beseech you and all our beloved brothers and sisters, Pray! Pray!! Pray!!! Pray for Israel and all God's children in Soviet Russia. Pray for the great work here. Pray for their spiritual needs. Pray for their natural needs. And above all pray for His Coming. Pray for me! Especially now I need much, much prayer. Love to all.

A HEART-TOUCHING APPEAL

I am glad to give hearty endorsement to the plan of this dear woman. Her plan aids those mentally and spiritually depressed whom she knows personally, and at the same time produces valuable additions to the very meager religious literature of Russia.—Norman J. Smith.

Dresden, Germany,

Russia Evangelization Society,
156 Fifth Avenue, New York City.

DEAR BRETHREN:

Perhaps you have heard from Mr. Norman Smith that we met through God's providential leading in the Y. M. C. A. at Dresden. I told him that I was born in Russia, that my father, Prince Barclay de Tally,—descendant of the Marechal of this name who fought with General Wellington against Napoleon,—was one of the favorite generals of Emperor Alexander II, the noble liberator of the peasants from their servitude; that Alexander's son, the fanatical Emperor Alexander III, persecuted his best friends, the protestant families in Russia, and that I had left Russia for this cause and had become a Swedish subject.

But my heart was always attached to my dear Russian people. For two years I have worked among the fugitives in the camps of the Russian refugees at Wildeman, in the Harz and later in Hanover, and now I try to do all that is in my power to help those fugitives in Dresden. Their physical and moral needs are terrible.

In the catastrophe of the revolution, most of the religious and children's literature has been destroyed, and nobody seems to have the possibility to publish new books of this sort. It would be such a beautiful opportunity to help old and young educated Russians by giving them good English, German and French books to translate into the Russian, and at the same time give many an opportunity to read this good literature.

Dear brethren, would you, could you help me? I cannot but believe that my meeting Mr. Smith the same day when I had prayed God to help me was providential. He gave me fifty marks. With this sum I have paid for the translation of two beautiful pamphlets, a German and an English one.

The young man who translated the one into Russian, and the young lady who translated the other, were both despairing, and have through this work received new courage for life and belief in God's love.

My dear friend, Pastor Jack, in Wernigerode, whom you probably know, is willing to print the one, but they, too, have to struggle for life. I would be so very, very thankful if you will kindly answer me as soon as possible if I may hope that you will help me for some time to execute this plan. May our Lord grant it!

Yours in His love,

Ada von Krusenestjerna,
Born Princess Barclay de Tally,
Dresden, Germany.

NEWS FROM MISSIONARY LUKESH

Rev. Charles Lukesh was born in a small city near Prague, the present capital of the new State of Czechoslovakia. He became a United States citizen, and lived on a farm in Texas. When the Lord called him, he left all and studied in Nyack Missionary Insti-

tute; then went to Chili to work among the Indians there. Now he is in the homeland as a trusted missionary.

Seldom has a letter been received from our missionary fields carrying such a touching appeal for personal sympathy and so strong an urge for action. Read how the brother spends his time witnessing of Jesus Christ to an unfriendly people in his native land and meanwhile has to search through the city for meeting rooms to replace those from which he has been turned out because of his preaching of the Gospel.

Here is a man willing to cash his insurance policies to provide a helper who can carry on the work while he preaches and teaches in surrounding towns. And shall he plan for a future, or live every day for the Coming of the Lord?

With all his own burdens, he writes of Christina Roy and her problems. How can he help her to publish in the needed translation the books which would aid in supporting her orphanage and old folks home? How pained his heart is over the free spreading of infidel and unfit and impure books; how he daily sees their sale and can do little for the sale of sound Christian literature.

Brother and Sister in the Lord! Will you pray this man through his own problems and those he has taken on for others. I say after knowing this man for two years, and after visiting his field and going over his problems with him, that no more consecrated and devoted servant of the Lord is at work in Europe to-day. God knows how men of this type are needed there. Let us pray for supplies of grace and material things, and a helper sufficient for his need; even for one who shall share the "bread and water" burden, the unfriendly neighbors and all, and do it for the Glory of the Lord and for the advancement of His cause.—Norman J. Smith.

Rev. 2:10.

Znojmo, Palliardihö 26, November 27, 1925.

DEAR SISTER IN THE LORD:

Your kind letter of the 9th inst., expressing your interest and promise of upholding before the Throne of Grace, was very welcome and an encouragement in the battle for sure-enough Christianity. If I was ready to preach "churchianity", I'd have easier sailing here; but how could I answer to Him who died for us. I am glad that there are such even here, who want to draw near to the river side.

It has been my privilege to draw even from the Gospel of Luke pictures of the fallen humanity and the only salvation, and I am glad to say that some notoriously bigoted Roman Catholics are now the most zealous to invite to the meetings, because they "saw Jesus Christ". Now prevailing prayer is needed that they may yield themselves fully, which is not easy after a life spent in the R. C. Church, and the reaction now taken advantage of by the R. C. Church, following the flurry which the political agitators have caused since 1918.

The election just past showed it best in the predominance of the Clerical parties on one side and the Bolsheviki on the other. Just what the resulting coalition will do remains to be seen. There is our danger,—not from the Balkans. It is already indicated by the increased violence of those clerically inclined.

Your reference to the Balkans and to Russia makes the impression that you do not quite realize my position. It is true that in the reports recently published from Volhynia I had been within a stone's throw of the Russian boundary line, and it is comparatively not far from here to the Balkans. Yet the intervening space and circumstances place me in conditions quite apart.

THE PRESENT DIFFICULTY

Then, up to three months ago I was moving more about in evangelistic service; but upon advices I am now located in Znaim, and the Lord is blessing. My main difficulty is mainly my insufficiency to meet the opportunity. The increasing activity of the hearers makes more visiting necessary, and I cannot divide myself in two.

Then comes the question of rooms for meetings. I had in the beginning the use of rooms in two schools, one of which has already been withdrawn, thus almost paralyzing the work in one language for lack of a place where I can ask the people to gather. The other room I have only to the end of the year, and what will then become of the work which is now so promising?

You know how hard it is to get people to come out in the United States, despite all the facilities and the people used to the idea of going to meeting. Here I generally hear as the first question following my invitation: "Do the priests approve of it"? And now, not to have even a room,—how can I work, single handed, without means! without place!

You cannot go out here and just "select" a location. There are no vacancies. People are waiting for years for a place, and even after having bought a house you cannot turn out the inhabitants before securing them another dwelling, but where? Generally it is necessary to pay a large bonus to the present occupant for getting out, and then to pay the rent in advance for five to ten years. The owners do not work on faith! How little do the American people, even the most interested of them, know what it means,—"just to go out".

Just because one is from America, he is suspected of having "a plenty" of everything, and many a one would be willing to be "the lady missionary". Would they, if they knew all that is included in the word "missionary"?

THE WORK WORTH WHILE

Am I wrong to think that if, after three months of work, there are twenty interested people coming regularly to the meeting, that it is worth while? When a very zealous Roman Catholic woman admits that she never understood the things of God as now?

Some have even put the question of "coming over", but I do not believe in proselyting merely to have the appearance of numerical success. I believe it is encouraging as it is; yet all is handicapped by lack of permanent room and help. I still keep up the five meetings a week, but instead of being able to take advantage of the winter in surrounding farming districts, I have to kill the time in useless hunting after a room. And the further I look, the more hopeless seems the task.

If there be a chance of a larger amount of money forthcoming for this need,—say five to ten thousand dollars,—please do wire me. Do not wait for the mail, since this is already an acute question, not only putting at hazard all now accomplished, but even giving a setback for a long time to come if for lack of rooms I have to discontinue the work.

In the small room I have personally I cannot invite anybody; besides, I have my notice to move already. I am not in the "protected" class. Only a privately or society owned situation can save us, even if only built on temporarily. Even that will be impossible during the winter.

THE WORK OF CHRISTINA ROY

The Lord must show the way also in the question of a helper. I really did hope to have Miss — here before the winter, so I might be more free for other places. In prayer above all, please find one, if possible, sympathetic and consecrated, willing to sacrifice if need be by bread and water, unfriendly people, etc. Bible knowledge necessary; German and music if possible; other things as the Lord grants.

I have sent you just now two books in German by Christina Roy. I am sure they would be useful in any language. The original is written in Slovak dialect, which is very distasteful to the Czech speaking people who form two-thirds of this nation. Means are lacking to publish these and some fifteen other books by the same author. All are precious, full of Gospel messages; yet the people who have the first right to them do not get these messages. Those of the Czechs who need the message do not read it because of the Slovak terminology.

The author, beside this considerable literary activity, has in the mountains of Slovakia a hospital, old people's refuge, deaconess home, training school for nurses and an orphanage. All are in a very limited style, but worthy of support, because thoroughly Christian. Even now they are engaged in building an addition to the orphanage with but very little foreign help.

It is a struggle of faith, and it seems to me, from certain remarks, that she fears competition from the sales of a Czech edition of her books, since the Slovak alone is what she has for the benefit of her institutions. Absolutely unselfish on her own part, she fears the selfish interest of others.

I think if some one with means could read these two books (in the German),—and I will gladly send others,—they might be willing to do something for this important work.

THE REVIVAL IN CZECHOSLOVAKIA A FARCE

The much vaunted "revival" in Czechoslovakia turned out to be practically a farce. One reason is that the people have not been inspired to read the Bible which they at first accepted from national motives. They put it carefully on the shelf,—to continue the worship of the images, or else to turn infidels. I know of several cases where people of strong Roman Catholic views, after reading the one book, "In the Sunnyland", turned with all fervor to the Bible and the reading of other books which helped to put them on the way of salvation, when it could not have been done otherwise.

It is a pity to have such a treasury within reach and yet not available in its worth. A careful translation is one of the conditions put by the author for its reproduction in any language. The books are almost all translated into the German, but into the related Czech at present not one. Is it right? Would that they might be produced in all languages.

We have here the infidel literature of all nations, in popular editions with much advertising, including the Indian stories, the bloody and impure back alley romances, etc. But for clean, interesting reading, because of its straight religious character, there are no funds for publication.

One of the proofs of my repeated assertions that the so-called Evangelical movement here is unsound, is even this, that they publish and spread books of doubtful nature when not directly harmful, and at the same time are antagonistic to clean, deeply spiritual reading.

And I need funds for the distribution of good tracts.

A PERPLEXING SITUATION

Now one other thing, which I wish I did not have to write about. The year now passing is proving how little interested people are in this work here and how few friends I have, and thus how little I can count on help.

In spending the last funds at my disposal for assisting a much-needed helper, what will I have to carry on with? Yet I now contemplate collecting the cash value of the two insurance policies I have carried, that I may do just that.

Would it be better to struggle on alone, thus prolonging the hour when the evil shall smite,—another one put home? Rowland Hill used to say, "I serve the Lord Jesus and pack pork to pay the expenses". Yet I begrudge even the time spent in writing letters as lost for the work. Shall I then dare to lose still more in a secular venture?

I would not bother if I knew the Lord is coming right soon. Truly I believe and look for Him. Thus it remains to be ready for Him to-day, and still to prepare to be useful if He will tarry another ten years.

CHARLES LUKESH

THE EVANGELICAL CHRISTIAN MOVEMENT IN RUSSIA

Do you ever wonder if there are any Evangelical Christians in Russia? Do you wonder if there is any group with which American Christians would be able to affiliate, providing it could be discovered? And what would it mean to you to discover that such a group existed, that they numbered over two million active members, and that it had more than four thousand churches, a Bible School and a monthly magazine? Would you praise the Lord if you learned that permission has been granted to print the Bible in Russia and to circulate it through that vast country from Leningrad to Vladivostok?

It is to tell you that these wonderful things have come to pass, and to ask your prayers of thanksgiving that this letter is written.

THE PRESENT DIFFICULTY

Nine churches in Leningrad, five in Moscow and hundreds more in every city and large town and in many villages, throw open their doors every Sunday, and for many meetings through the week. Two of the churches in Leningrad hold over four thousand people, and are frequently filled at services where the Gospel is preached by Evangelical Christian pastors.

And with all this has come a freedom to preach the Gospel and liberty to worship God and sing His praises without hindrance or ban.

Only one "Red Sea" stands between the Egypt of the Evangelical Christian past and the Promised Land of an evangelized Russia. That "Red Sea" is lack of funds to push the work with a vigor equal to the opportunity. As God swept back the waters of the old Red Sea and commanded the people to cross, so God will surely overcome the present difficulty of lack of financial support.

There is freedom to preach the Gospel, to train young men for missionary service and preaching, and to print and circulate the Bible, New Testament and all Gospel literature and Gospel song books. But all this comes at the close of lean years of famine. It finds the Christians impoverished like all other Russians, and thus unable to respond with the financial aid which is a necessity if the new revival is to become a Reformation.

THE ESTIMATED NEEDED FUNDS

There is freedom now to print the Bible, but the estimates furnished by Leningrad printers ask for \$25,000 for the first 25,000 copies of the new Russian Bible, printed in the legalized new orthography.

Twenty thousand New Testaments are desired at once, and the estimates suggest \$6,000 cash in hand when these are ready for delivery.

The Bible School in Leningrad was asked in October to admit over two hundred young men and women to their Bible study courses. That means \$30,000, or \$150 for every student.

Letters pour into the Leningrad office of the All-Russian Union of Evangelical Christians, crying for missionaries and pastors to preach the Gospel to whole villages and towns. Even Orthodox Greek churches are open, and frequently the village priest says his pulpit is open for the new missionary. Two hundred such mission-

aries supported for a year will cause \$40,000 to vanish, at the rate of \$180 to \$240 per man per year.

In New York city recently a dinner was given in one of the beautiful banquet halls of a leading hotel. The charge per plate was \$150,—just enough to pay for a missionary to preach the Gospel for a year in hungry Russia. Mass conversions are common in Russia under the preaching of these missionaries.

Oh, that some angel might have been sent to write on the wall of the banquet hall: "Every diner-to-night eats the wages of a missionary in Russia for a whole year!" Perhaps it would have touched some heart and brought a gift to give the Gospel message to Russians who are hungry for the Word of God?

AMERICAN ENDORSEMENT

Does this appeal touch your heart? If you have any doubt about the matter, know finally that this work of the All-Russian Union of Evangelical Christians has the endorsement of the following American institutions of good name and long standing service for our Master:

American Bible Society, New York City.
American Tract Society, New York City.
The Sunday School Times, Philadelphia, Pa.
The Great Commission Prayer League, Chicago, Ill.
The Moody Bible Institute, Chicago, Ill.
The New York Bible Society, New York City.

Any of the above American institutions will gladly receive gifts for the work of spreading the Gospel in Russia through the All-Russian Union of Evangelical Christians. Or you may send your gift to the Russia Evangelization Society, 156 Fifth Avenue, New York City. This Society is authorized to receive and transmit to the Council of the All-Russian Union of Evangelical Christians, in Leningrad, Russia, gifts for Bible and Testament printing and circulation, support of students in the Leningrad Bible School, Missionary support in Russia and Siberia, tract publication, Gospel song, book printing, or support of the necessary office from which the various activities of the revival movement are being carried on.

Make your gift payable to the Treasurer, Russia Evangelization Society, 156 Fifth Avenue, New York City, and state clearly which branch of the work inside of Russia you desire to have the gift used. Funds are being transmitted through the New York banks to Leningrad and Moscow, and we are receiving regularly from headquarters acknowledgment of our remittances, which are being received in American dollars and at a very reasonable rate of exchange.

Russia Evangelization Society,
156 Fifth Avenue, New York City.
NORMAN J. SMITH, General Secretary.

A LETTER FROM A WORKER AMONG LITHUANIANS IN AMERICA

December 7, 1925.

Russia Evangelization Society,
156 Fifth Avenue, New York City.

DEAR SIR:

Enclosed you will find my check for \$25 for Rev. I. S. Prokhanoff's work under God. After I read his pamphlet and the article in "The Sunday School Times" about Russia, I wish to corroborate his testimony.

Before I landed in this country some eighteen years ago, I lived in St. Petersburg (Leningrad). Though my state was that of an unconverted man, I attended evangelical meetings in different places in that city. There was a large hall in one place, seating something like 2,000. In spite of that, there was no sign on the door nor announcement either by paper or cards, and yet we used to enter through the rear door. Not only common people, but those of high rank, did come to hear, to listen to the sweet story of Jesus and His love. But that hall used to be so filled that people were standing.

Once in a while there would come over from England a tall missionary, so I had an opportunity to learn one word from the English language, "Jesus". There was one lady with silvered hair, who seemed to me to be of the aristocracy, but with joy and a smiling face she made the interpretation clear in Russian words.

Then, at the end of the meeting (it was in December, 1907), when I stepped forward to ask them the way or advice about how to get to America, the preacher pointed me the way to Jesus. He was quite old, with gray hair, and told his life story, of how some thirty years before he had given his heart to Jesus, and how he endured persecution while employed among a bunch of wicked men.

I was 23 years old at that time, but I did not surrender that night. Then the aged preacher said: "God be with you".

But what happened when I was on a train to Libau. Just before my meal I had a few swallows of vodka from a quart bottle. Immediately two men started to speak and persuade about the things of God. So I learned that they were missionaries, one an American, the other a German. They persuaded my companion and myself to lead Godly lives and not to touch liquor, and then we would be successful in America. But still I did not repent.

Again, while on the sea, it seemed that God's nature threatened my life and those on the ship. The ship's name was "Moskva".

Then while in America God's Spirit gave me no rest. So I went to Moody Church in the last part of 1908 and bended my knees, saying, "All for Jesus I surrender". Since then I was kept by His power. Praise His Name.

In my spare time I did Christian work among my Lithuanian people, with literature, testimony and prayers. As a result, we now have some six preachers and five missions, and also a Gospel automobile. But work is much harder among my people, for they are not much interested about the salvation of their souls.

So far as I know, in Russia all is different. People would come on foot from far away to hear God's message. They are sober, holy, zealous for God. While I was on the train in St. Petersburg (Leningrad), I heard Russian Christians singing hymns, preaching and giving testimony, and saw them working among the unsaved.

It seems to me that Russia as a nation could be won for Christ if they could be helped from the outside with finances and teachers. So may God's hand guide them all who work for the advancement of His cause. I have translated into Lithuanian the story of Rev. I. S. Prokhanoff in "The Sunday School Times", and it will be printed in "Sviesa", our Lithuanian monthly.

ANDREW SHLIÁKIS,
Cicero, Illinois.

A SPLENDID COMMUNICATION

(Continued from page 2.)

"It has occurred to me that perhaps you or the Jewish workers with whom you are acquainted, could secure the names and addresses of Jewish Rabbis in Poland and Bulgaria and Roumania. If so, and you could send me lists of addresses, we should be very glad to mail copies of the book free to them.

"Thanking you in advance for any help which you can render in this matter, I am, in the best of bonds,

Very sincerely yours,
(Signed) WM. E. BLACKSTONE".

A SPECIAL ANNOUNCEMENT

The intention and purpose of THE AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION, to concentrate the business and administration of the co-operating societies in one office in Philadelphia, Pa., has at last become an actual reality. It has been done for the purpose of avoiding confusion and duplication of work as well as for efficiency of operation and economy. We know that this move will commend itself to the Christian public as well as to those who are supporters of the work. Our aim is to have every phase of the work move just as smoothly as possible, to have every part of the work taken care of in a prompt and efficient manner and to keep the overhead expenses down to the lowest possible minimum.

The Serbian Mission has been dropped for the present.

The American Christian Relief Mission has turned over its work to the American-European Fellowship, at least for the present. The Fellowship will continue to carry on the work of relief to the suffering Christians of Central and Eastern Europe. All gifts for this work should be sent to them, designated for the purpose.

Correspondence and gifts for The Russia Evangelization Society (including the work of Rev. I. S. Prokhanoff), The Christian Testimony to Jews, the American-European Fellowship and "The European Harvest Field" should be sent to the office
809 SCHAFF BLDG., 1505 RACE STREET,
PHILADELPHIA, PA.

Checks and orders may be made payable to Edward A. Steele, who is the Treasurer of The American-European Fellowship.

If gifts are sent to The American-European Fellowship the donors should state how they desire their gifts to be used or if it is left to our judgment to use according to need.

Missionary Department

JEWISH SECTION

THE RADOST BIBLE SCHOOL

The article following this brief editorial word, entitled, "Opening of the Radost Bible School, Poland", will, we believe, be encouraging news to all our readers. It made our own heart rejoice in the Lord, and we were led, upon reading it, to offer special thanksgiving unto the Lord for His gracious blessing upon the work of the Radost Bible School and the labors of His servants in connection therewith. We trust this illuminating and interesting article will provoke many to special thanksgiving.

PICTURES OF THE WORK

We are glad to inform our readers that we have in possession quite

for this purpose. We also insert a picture of the first graduating class, that of 1924. Other interesting pictures will follow monthly for a number of future issues of the magazine.

THE NEEDS OF THE SCHOOL AND THE WORK

We call attention to the fact that a considerable amount of money is still needed to make full payment of the property now purchased, as well as to make the needed repairs and enlargement. A considerable amount of money is needed monthly to maintain the Radost School as well as all the missionary work now in progress. But this is not all. We must go forward. Other workers need to be engaged and the work needs to be extended, so that new



READING FROM LEFT TO RIGHT:

TOP ROW: (1) N. DOROSTCHUCK; (2) GAVRILKO; (3) RUDYCK.

2-ND ROW: (1) M. MELNICHUCK; (2) ADASHINSKI; (3)

(4) VASTCHUCK; (5) J. VASHAI; (6) KRESTINSKI.

3-RD ROW: (1) N. KOWALCHUCK; (2) W. WOITA; (3) I. SOFER; (4) KOSICK; (5) A. RATS; (6) P. KUZNIETS; (7) GUMIENUCK.

4-TH ROW: (1) S. ZAGRADNICK; (2) U. BIELITSA; (3) O. AIGIEL; (4) A. SHMATUCK; (5) N. PRODAN; (6) A. NAZARUCK; (7) N.

PODGORODETSKAIA.

5-TH ROW: (1) P. SLAVETSKI; (2) MRS. ZEBROWSKI; (3) W. ZEBROWSKI; (4) BROADBEHT; (5) J. MRUZECK; (6) MRS. MRUZECK;

(7) KSINIEWICH.

BOTTOM ROW: (1) S. ZEB.; (2) E. Z.; (3) CH. Z.; (4) W. Z.; (5) M. GITLIN; (6) F. G.; (7) E. G.; (8) MRS. GITLIN.

a number of excellent photos representing some phase of the work at Radost and work among Jews, and that we hope to have cuts made of the same and print some of them month by month in the magazine. This will bring the work nearer to our readers, as it will give them at least a vision of the place, the workers and the students. We insert this month a picture of the building in which the school is being conducted and which was but recently purchased

territory will be evangelized. We kindly ask our readers to read the above-mentioned article very carefully, and to join us in earnest prayer that the Lord may lay it upon the hearts of His children to meet the urgent needs of this work for the glory of His Name. Let us pray earnestly and let us respond to the Lord's will for us individually. Please remember, here is an investment worth while.

OPENING OF THE RADOST BIBLE SCHOOL, POLAND

By F. SPENCER-JOHNSON, London, England

It was an excellent tonic to be at the opening services of the Bible School at Radost November 4th. Friends came from Warsaw, and also from the neighboring villages. The Class Room (formerly a large crowded bed room) had been renovated and was soon filled with students and visitors. The opening Hymn "Blessed Assurance, Jesus is mine" was sung in Polish, and was followed by a fervent prayer in Russian. Moses Gitlin expounded the Word of God and expressed thanks to all who had labored so strenuously to get the house in order.

THE SINGING HEARTY

To an Englishman the singing in these meetings is always very real and true from the heart. No instruments to "blow off steam" or fire rocket choruses to work up the power. No—simply the human voice with harmony and spiritual fervor that draws the soul into the presence of God. That's the kind of singing that counts in times of Revival. Not the sounding brass and tinkling cymbals, but the song of love, joy and peace in the unity of the Spirit. Praise God for these young men and women. Let us glance round the congregation while the singing is in progress. Let us see who some of these unique characters are. Nearby is a young Russian from Volhynia. John Z— who was a student here last year is a great friend of his. He has taught him to speak fairly good English in a few months. How pleased he was to greet me in my own tongue! A young Hebrew Christian is singing heartily. His grandfather was a Celebrated Rabbi. This boy has family relics in his grip that indicate he was intended to be a leader in the Jewish faith, but God has willed it otherwise. His chum sits by his side. He too is a gifted Jew and in some things quite a genius. Only a few months ago they were both in Danzig and strolled into a Tent thinking it was a Circus. Instead of that a preaching service was in progress. To make a long story short they were both led to follow the Lord Jesus, the True Messiah. Now, here they are, students to Radost School—Behold the days of wonders are not passed. Another young Jew from Crakon has a most intelligent face, dark eyes and flowing hair, indicated by his manner that he has come here keen to study and know the secret of the Lord and how to divide the Word of Truth. Another Jewish student is a printer by trade and has passed through much trial and suffering. He may not be so clever as the others but he is keen and sincere in his desire to know more of the True Messiah. Several German students are here, and other nationalities are scattered about the audience.

A LAWYER AMONG THE SPECIAL VISITORS

Among our special visitors we have two well-known converted priests, Mr. Zibrowski and Mr. P— both leaders of Polish Missions in Warsaw. A lady—formerly a Nun but now enthusiastic worker for her Lord takes great interest in the School and will be giving special Lectures from time to time. A striking character in the meeting is a Polish gentleman, a lawyer who was converted quite recently and a few days ago was baptized in the River Vistula, regardless of the weather. His conversion is almost sensational. In his office, one day, he became so burdened about his spiritual condition that he went to his telephone and a voice seemed to say call number——, he did so, not knowing whose number he was calling. Strange to say it was Mr. Zibrowski who answered the call, which soon resulted in a personal interview and a talk about the plan of salvation. The lawyer eventually saw the hollowness of his Roman Catholic faith and fled for refuge to the Lamb of God. Praise the Lord for his buoyant faith to-day and for his enthusiasm for the Gospel. More might be said about individuals who were present but space forbids.

SPECIAL MESSAGES FROM THE WORD AND PRAYER

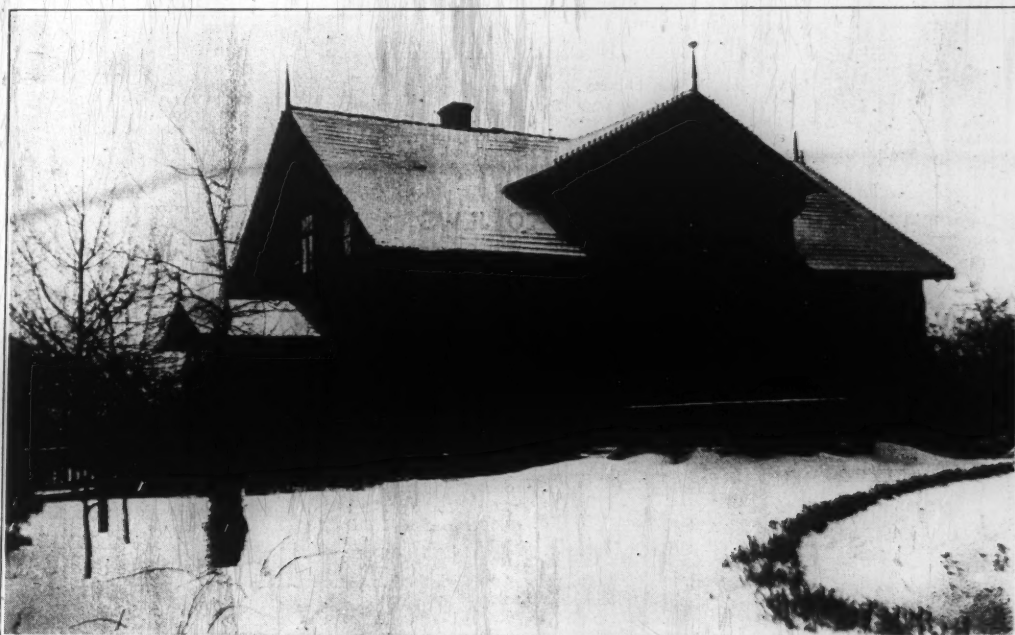
It was my privilege to open up God's Word from Colossians 3:13:

"The need of a true spirit of forgiving Love". 'As Christ forgave you, so also do ye!' I was enabled to expound verses 12 to 17 with much liberty and expressed my own feelings that on this basis of fellowship and love the Radost School might become one of the mightiest powers for God in Europe to help bring about a true Revival and overthrow the stratagems of the Adversary. It was good to hear the prayers that followed. Five languages being spoken.

George H. Lang, from England formerly a Missionary in Egypt delivered a very practical Bible message on Psalm 127. "Character Building" was his theme and his well thought out points went home to the hearts of students and visitors. The time flew by all too rapidly with songs of praise, prayers, etc., and we concluded with the favorite Chorus—"Halleluiah, send the Glory".

ABOUT THE SUPPER TABLE

The sisters under the guidance of Miss Margaret Griffith and Nina Nielinebrki prepared a splendid supper. All were invited to stay and partake of the good things on the table. After the visitors had departed and all had enjoyed a hearty meal Brother Gitlin gathered the students round the Word of God. He quietly explained how one of the objectives of the School was the meditating regularly and systematically upon the Scriptures. Digging for hidden treasures and finding out what God had to say apart from human aids. The full list of subjects is comprehensive and means real hard work to get through the syllabus.



THE BUILDING IN WHICH THE RADOST BIBLE SCHOOL IS CONDUCTED. IT WAS BUT RECENTLY PURCHASED FOR THE PURPOSE

THE NEEDS OF THE HOME

The Home atmosphere is conducive to brotherly love and true fellowship. Here on the back side of a desert, close to a pine forest in a lonely spot is a warm-hearted company of Bible Students determined to know nothing but Christ and Him crucified. The needs of the Home are still numerous. Beds and blankets and other necessities. Thanks to English friends who have provided some household goods.

I would like the food to be a little better than last years' fare. Too much black bread and cheap tea gave me real American dyspepsia in two weeks when I was here. The wind is howling through the forest as I sit by my little lamp writing this with my heavy overcoat on. I have felt the frosty atmosphere in the middle of the night so much that I almost imagined I was on the top of 'Pikes Peak in the Rockies'. Let all who believe in warm blankets and hot rooms remember the needs of this worthy corner of the Lord's vineyard.

(Signed) F. SPENCER-JOHNSON...

Every saved soul is called to be a herald and a witness; and we are to aim at nothing less than this, to make every nation, and every creature in every nation, acquainted with the Gospel tidings.—Selected.